Son to the queen, after his own report; Who call'd me traitor, mountaineer; and swore, With his own single hand he'd take us in | Displace our heads, where (thank the gods[2]!) they grow, And set them on Lud's town.

BEL. We are all undone.

GUI. Why, worthy father, what have we to lose, But, that he swore to take, our lives ? The law Protects not us[3]: Then why should we be tender, To let an arrogant piece of flesh threat us ; Play judge, and executioner, all himself; For we do fear the law [4] ? What company Discover you abroad ?

[1] — take us in,] To *take in,* was the phrase in use for to *apprehend* an out-law, or to make him amenable to publick justice.

JOHNSON.

To *take in* means, simply, to *conquer,* to *subdue.* So, in Antony and Cleopatra:

« ,- -cut the Ionian seas,

" *Andtake in* Toryne." STEEVENS.

That Mr. Steevens's explanation of this phrase is the true one, appears from the present allusion to Cloten's speech, and also from the speech itself in the former part of this scene. He had not threatened to render these outlaws amenable to justice, but to kill them with his own hand: *6f* Die the death :

" *When I have* slain thee with my proper hand/'

Sec. "" *U&& fetch us in,"* is used a little lower by Belarius, in the sense assigned by Dr. Johnson to the phrase before us.

MALONK.

[2] — (thank the gods !)] The old copies have—" (thanks the gods.)" Mr. Rowe, and other editors after him, —"* thanks *to* the gods." But by the present omission of the letter *s,* and the restoration of the parenthesis, I suppose this passage, as it now stands in the text, to be as our author gave it.

STEEVENS.

3-----The law

. Protects not us:] We meet with the same sentiment in Romeo and Juliet:

" The world is not thy friend, *nor the tuorld's latu."*

STEEVENS.

[4] FOR we do fear the law ?] *For* is here used in the sense of *because.* So, in Marlowe's Jew of Malta, 1633 :